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A man winnows his neighbor's faults like chaff; his own he hides as a cheat the bad die from the gambler. —DHAMMAPADA.

THEOSOPHY

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A LIFE WORTH LIVING

ROBERT CROSBIE was not a man to push himself into the foreground—but Theosophy. He was not a man to talk about himself—but of the Teachers. He was not one to hold himself up as an example—but the Masters. He was not one to give gratuitous advice and counsel, but ever, when sought, pointed to principles of conduct. He was not given to criticism nor to praise—but to appreciation and to justice. He never labored to bring out surprising, hidden elements in the teaching, but was content to dwell on simple fundamentals, which he enlightened with his perception and conviction. He never laid claim to any knowledge not equally open to the least of the students about him—but freely told them all where and how to find what had been found by him. He talked little of impersonality—but he was impersonal. He denounced no man; he condemned no man—though he might deplore the futility, the unwisdom, the results of men's courses. He was tolerant of all men and of all beliefs and opinions—but he was frank to point out inconsistency, divergence from fact, and false premise. He was not an "impressive" man, but the impression of his unstudied words—unmarked by self-interest—went straight to the mind and heart, and remained there.

Robert Crosbie was father and founder of The United Lodge of Theosophists—not because he was "successor" to H. P. Blavatsky and to Wm. Q. Judge. He decried, as they did, all successorship ideas, and when he left the scene, he left not one, but hundreds of "successors," to carry on the plan and the purpose of establishing firmly in the world unsectarian, pure Theosophy; of holding for all men and women everywhere a platform on which to stand, united in the one aim of service to Mankind.

FIGURES OF THE TRANSITION AGE

As our civilization is based on force and devoid of a true philosophical basis, the newest race—in America—will more quickly than any other show the effect of false teachings and corrupted religion. But out of anger and disturbance will arise a new and better time; yet not without the pain which accompanies every new birth.

—WILLIAM Q. JUDGE.

The time has come when enlightened selfishness fails, when we can no longer exercise enough shrewdness to protect ourselves from the maze of interests, powers, influences, propaganda, and other forces which surround us. Another kind of foundation, very different from self-interest, must be provided if modern society is to survive and advance.

The changes in character and motive which we need are not just ameliorative of our present business and political ethics, but are very great and fundamental—so fundamental that we may call them revolutionary; and they need support in order to become defined, stabilized, and permanent. . . . For perhaps the next half century or more the burden of our attention and of our loyalties, and the full drive of our aspirations, should be given to bringing about a revolution in the personal character of the American people . . . for Americans as a whole, the great need of the coming years in whatever field they may work, is the building of great character, the defining and clarifying of purposes and motives, the development of integrity and open-dealing, the increase of self-discipline, the tempering of body and spirit to endure hardship, the growth of courage, the practice of tolerance, the habit of acting for the general good, and the growth of human understanding and of neighborly affection and regard.

I believe that in America there may be a considerable number of persons who are ready to pay the necessary price of open-minded inquiry, to develop a radically different way of life, and to commit themselves and all they have to its achievement.

—ARTHUR E. MORGAN, *The Long Road.*

EDUCATION of the young is essentially an act of faith, and in the educational plans and projects of a civilization both its dreams and its determination to realize them are made manifest. Similarly, because ideals are always conceived within a context of obstacles, the educational system of a nation inevitably displays the weaknesses and defects of the people among whom it has come into being. It is also the field where ideals are constantly being regenerated and re-formed to meet new problems as they arise.

American education may be regarded as having gone through three clearly different phases of motivation and as about to enter a fourth. The first cycle took its inspiration and guidance from the Protestant Reformation. New England Puritan schools had the simple objective of providing children with the means of comprehending the "true religion." This uncomplicated purpose synthesized the efforts of educators until "salvation" was no longer the ideal that dominated American life, and the obstacles of "sin" and "error" grew less important in contrast to the political and economic oppressions laid upon the New World by the Old. In fact, the "ideal" of the Puritans gradually became an "obstacle" which stood in the way of the new libertarian objectives, including religious liberty. The keynote of the educational doctrines of the Founding Fathers was indeed *freedom,* and they applied it in every direction. Freedom of mind, for scientific inquiry; freedom of enterprise, to build a great, new civilization; freedom of religion, for men to find their own way to truth—these were the conceptions that were woven into the educational scheme of the new nation.

But as Americans became involved in the concrete activities of rapidly expanding industrial life, still another group of objectives appeared upon the horizon. Production, efficiency, material achievement and acquisition became the watchwords that were effective. Now the educational emphasis was on techniques. In this third cycle, we kept on repeating the names of the old ideals; we still talked about religious truth, or the "pure" scientific truth that had become more important, but our practical energies we bent to building a society based on acquisition. Education grew more and more concerned with productive skills, glorified by a pseudo-patriotic faith in economic shibboleths. Material "prosperity" became the new national ideal, wealth its individual application. School, for the most part, was simply a necessary step toward "making a living."

Concurrently with the emergence of this last objective, the materialism inherent in scientific method took complete possession of the modern mind. The morally irresponsible forces of matter invaded the field of human conduct; ethics gave way to the popular doctrines of psychoanalysis and behaviorism. "Right" and "wrong" ceased to have meaning, and devotion to the interest of others came to be regarded as impractical and visionary. Religion was judged a collective hallucination of mankind, and philosophy was condemned by tough-minded critics as mere superstition in deceptively rational garb.

Today, associated with and largely in consequence of these developments in the American attitude toward life, a new and terrible set

of obstacles has arisen to confront our educators and our social theorists. While America is the wealthiest nation in the world, more than a third of its population suffers from malnutrition. Our crime rate is unrivalled. Corruption saps civic vitality and the break-down of private morality subverts the home. Self-indulgence weakens where want has not warped, and psychosis is becoming a common affliction. Physicians report the increasing toll of degenerative diseases, alcoholism claims the serious concern of psychiatry, while a great war threatens to twist and distort, if it does not destroy, the lives of another generation of our young men. The rumble of social revolution sounds in sensitive ears, and class conflicts are beginning to be characteristic of the American scene.

This is the end of a process we have but lately ceased calling "modern progress." We are confronted by obstacles of a type that none of the old ideals are capable of overcoming, and we are puzzled and confused, even somewhat hysterical. We wanted religious freedom. We have it. We strove for political and economic freedom, and won it. The dream of a vast industrial civilization engrossed our imagination, gave focus to our creative powers. We built it, and still we are miserable. Today, in America, men are free to worship, to give their allegiance to their chosen spiritual ideal; yet Americans are irreligious, and their actions disclose no consistent nor sacrificial devotion to ideals of any sort. We have the privileges of free citizens with rights of self-government; yet the duties of citizenship we find onerous, and the functions of government are cynically regarded. We know more about "production" than any other people in the world, yet ten million men, until the recent artificial stimulation of preparation for war, were unable to find a place in the productive scheme.

America lacks a "vision splendid." Her old men are no longer proud of the lives they have lived. Her youth behold no new world to conquer; their future is shackled to the toppling structure of the past—a pattern of striving that forgot its purpose and lost the great design. The struggle to realize the American Dream must begin all over again, and upon another battlefield. In his perception of the great educational task before us lies the evidence that Arthur E. Morgan is one of America's important figures in this age of transition.

In its several phases, the life of Arthur Morgan shows remarkable correspondence with the major periods of American history. As a boy he was exposed to the rigors of frontier life in the forest lands of Minnesota. He absorbed successively the narrow but morally exacting influence of Puritan religion, the free-thinking spirit of rationalism, and the typical American urge to be a builder. From each current

of influence he took what he found to be good, rejecting elements that seemed without value. The moral ardor and discipline of early American religion, the unconfined intellectual questing of our scientific spirit, and the practical efficiency of American engineering—all these found fertile combination in his character. But the dynamic unity in action of these qualities, their channeling into the field of education, came from a sense of purpose possessed in common with all other great teachers. "Since boyhood," Dr. Morgan revealed in one of his Antioch commencement addresses, "I have had the prophetic urge; that is, I have had an emotional bent toward the conviction that the manner in which I live my life may perhaps have a significant influence on the long-time course of human events."

Dr. Morgan brought to Antioch College the fruition of many years of serious, attentive thought about the needs of America. He became president of the small college at Yellow Springs, Ohio, in 1921, starting at once to put into effect a plan that had come to maturity during his active engineering career. Like another great educational institution, the Philadelphia College founded by Benjamin Franklin in 1755, the new Antioch is rooted, not in the academic tradition, but in the broad experience of a largely self-educated man.

Foremost in Dr. Morgan's mind from the beginning was the intention of aiding his students to come to grips with life, not in an artificial environment created to simulate the problems of daily existence, but through direct contact with the workaday world. Out of this purpose came the cooperative program in which students alternate between academic study and practical work in five- or ten-week periods. About four-fifths of all Antioch students enroll on the cooperative basis, spending half their time on jobs provided by cooperating employers. Students fill business positions, work in stores, factories, hotels and restaurants. The fields of science and engineering are open, and education, social science, hospital and welfare work, libraries and museums give other opportunities for practical experience. The type of work selected by the student forms a part of his "field of concentration," and his studies are integrated with the experience gained on the job. Each student, however, whatever his chosen field, is introduced to basic studies in the major sciences, in mathematics, philosophy, and his native language and literature.

Under the cooperative program the student comes to regard his work as educative, and his education as serious work. Guided in his choices by experienced teachers, he must nevertheless learn to stand on his own feet. His studies give him principles to apply, his job provides a field of activity and confronts him with the standards of

actual life that he must meet sooner or later. Out of this fusion of thinking and doing comes a "philosophy and pattern of life," which, writes Dr. Morgan, "will emerge as the result of conscious and orderly effort," and which "will be quite different from unplanned and unreflective reaction to the chance impact of the world and of society. Stimulating interest in the building of a philosophy and a pattern for living is the highest function of higher education, and perhaps the one most generally neglected."

Antioch is distinguished from other ventures in educational reform by its immediate attack on this great problem. Dr. Morgan realizes that social progress is an organic growth; that no master planner can impose a preconceived pattern upon a people who are ethically unprepared. The way to begin is to begin. This is his criticism of modern education:

> I have made it an interest to try to observe among college-bred men and college teachers the basis on which ethical action is determined. I find that quite generally ethical controls are a hodge-podge of traditions, indoctrinations, impressions, and revolts, and that very few persons have deliberately asked themselves what authority or evidence should control in determining ethical conduct, or what the resulting ethical pattern would be like. Let an intelligent and critical-minded college student canvass his teachers in an effort to define his own convictions, and he will find the utmost confusion—from unthinking acceptance of revealed authority, through acquiescence in tradition and convictions based on scientific evidence or on social experience, to an appraisal of all ethical convictions as simply expressions of individual and personal taste. The same confusion and conflict are reflected in other phases of the process of building a personal philosophy. If today it should become the dominant purpose of colleges and universities to help students to synthesize all the elements of their education into an inclusive philosophy and pattern of living, several college generations would pass before there would emerge even the main outlines of a philosophy of living on which intelligent and educated men could generally agree.

Antioch's immediate objective is to fit young Americans for productive and useful careers in the field of their choice. But the larger purpose of Dr. Morgan's endeavor at Antioch, abundantly evident from his writings and public utterances, has been through education to affect the moral character of the whole American community. As he once told his students, "It does not take many people to overcome a great many who have no purpose. There are enough people at Antioch to turn upside down the spirit of this country." From this point of view, Antioch's outstanding success in the educational field is not the full realization of Dr. Morgan's objective, but rather a prac-

tical beginning. Scholarship, scientific research, technical and professional skills—these are not ends in themselves, but means to a higher end, that of the general good.

Ostensibly, the recognized achievement of Antioch in pioneering a new form of American education is due to its curricular structure, the excellence of its teachers, and the ingenious cooperative plan. But the real explanation lies in Arthur Morgan's vitalizing concept of what a college should contribute to the social whole, and the way in which he has infused Antioch's professors and students with the ardor of this vision. His criterion is revealed in a sentence:

> If Antioch has fallen short of the greatest possible degree of success, I believe it is because of our failure to arouse aspiration and will, and the resulting failure to mobilize all the spiritual forces of life and to completely commit them to a great purpose.

Antioch teaches no systematic philosophy, attempting rather to generate the spirit of devoted and honest inquiry—that *attitude of mind* which is the foundation of all philosophy. Conceivably, the emergence of true philosophical principles must await a sharpening of the moral issues in American life. We are not yet aroused to the necessity of thinking things through. As Dr. Morgan has written, "A passion to achieve an integrated philosophy of life is not characteristic of the academic atmosphere in Europe or America." With an intuitive sense of America's philosophic immaturity, he speaks of unknown possibilities hidden in the future, of the "effort to work out together a purpose and a way of life which has not been achieved by any of us." This note is concordant with the expressions of other leaders in American education. Dr. Dewey has observed: "I do not think that indoctrination regarding a new social order is either desirable or possible. The wisest person in the world does not know what that new order is going to be, and the best way to get ready for it is to take care of the present." And Dr. Hutchins: "I am not here arguing for any specific theological or metaphysical system. I am insisting that consciously or unconsciously we are always trying to get one. I suggest that we shall get a better one if we recognize explicitly the need for one and try to get the most rational one we can."

In 1936, when Dr. Morgan resigned from the presidency of Antioch, he left it to proceed under the momentum acquired during his fifteen years of guidance and example. Almost as though the college had "graduated" from need of his personal attention, he turned to another sphere of activity, the community life of America. A passage from his book, *The Long Road,* published at that time, supplies the keynote of his present work:

> A relatively small number of persons, determined to work out the necessary implications of a good design of life in relation to the social order, both in ideas and in action, without limitation or compromise, might achieve a pattern of living of great value, which would have general and friendly, even if imperfect, reception. The possibilities of freedom, of good will, of beauty, and of progress in our society are so far beyond present realities that mild amelioration of the present defects of prevailing character is not enough. We need action that is as radical in many respects as that of the founder of the religion many of us profess. Such radical departure from prevailing custom will at first be limited to relatively few persons.

Dr. Morgan is looking for such persons. He wants them to become acquainted with one another, or with each other's ideas and ideals. For years he has been seeking out the men and women who are more concerned with the good of others than with themselves—in short, the kind of person he wishes every Antioch graduate might become. He has formed an organization called Community Service to disseminate the plans of those who are trying to serve their communities in whatever direction seems open—by starting little libraries, founding clinics, assisting the unemployed, and however human inventiveness can discover a means to be useful.

Strikingly free from the traditional American propensity for doing things "in a big way," Community Service is an attempt to fertilize the soil in which all big things must grow. "In the intimate associations of the home or small community," writes Dr. Morgan, "qualities of good will, fair dealing, and unselfish cooperation may be developed with a completeness that would be very difficult in an organization including hundreds of people with many divergent outlooks." From his Antioch experience, Dr. Morgan has learned what can be accomplished in these directions at the college level, and has realized the further necessity of reshaping the primary matrices of American character in home and community life. He would have the family become a conscious undertaking in community service, and move individuals to regard their lives as research projects in usefulness. "The real frontier of our American life is in the field of defining and stimulating the best possible drives and motives and disciplines of personal character and of community attitudes."

Community Service is a program for reconstruction from within, and it starts with the social unit, the individual:

> In almost any community, a person who actually determines to achieve a great pattern for living can find some few others to share that adventure. Whether one be teacher, minister, business man,

> farmer, or housewife, it is generally possible to find a few associates, perhaps young people, who will sincerely unite in a common effort to bring the conduct of life into conformity with the highest standards. Practice at leadership in intimate relations and on a small scale is the best training for more extensive activity. The making of our future in business, in government, and in life generally is in the hands of every person of sincere purpose and of strong courage. It is not reserved for the elect.

Dr. Morgan has transmitted to the people of America a charge very like that of H. P. Blavatsky to the American Theosophists. She once told William Q. Judge:

> You were not directed to found and realize a Universal Brotherhood, but to form the nucleus for one; for it is only when the nucleus is formed that the accumulations can begin that will end in future years, however far, in the formation of that body which we have in view.

Dr. Morgan speaks of the various projects in community service described in *The Long Road* as "*islands of brotherhood* where men of like purposes can strengthen each other." They are indeed some of the nuclei of the great and universal fraternity of the future, which some day must grow into organic union through their common resolve. Theosophists can take to heart the program of Arthur Morgan, for he is, in spirit if not in name, one of their number, and his program is their own. Writing of ways and means to realize the latest chapter in the prophetically recorded American Dream, he has said:

> We must begin far back, in the slow, thorough building of character which will be tried out in the realities of everyday living, and which by aspiration, disciplined by open-minded, critical inquiry, will mature a philosophy of life reasonably adequate to the present day. As that quality of character is matured, it will result in leadership that will . . . give concrete expression in everyday life to a new vision of the quality that life may have. When that vision is clearly expressed and clearly defined the people will gradually receive it as their own, and we shall in large measure have found the solvent for the complexities and limitations of government and of business—and of human life itself. The long way round, of building character, in the end will prove to have been the short way home to a good social order.

PROBLEMS AND THEIR SOLUTION

THEOSOPHY has been defined as "the philosophy of the rational explanations of things," which implies that its principles alone furnish the right and logical explanations of humanity's vexing problems. After an exposition of these principles in the Proëm of the "Secret Doctrine," H. P. B. declares: "Once that the reader has gained a clear comprehension of them and realized the light which they throw on every problem of life, they will need no further justification in his eyes, because their truth will be to him as evident as the sun in heaven."

True principles are always impersonal. Law is impersonal. The deific essence pervading the universe and ourselves is impersonal. Human progression is impersonal. "The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations." A problem arises on the plane of mind whenever the impersonal action of life—the Law of Harmony—is opposed by the personal will of man.

This points to the method to be pursued in the resolution of problems. The statement of that method is simple; its application, calling for the suppression of the purely personal, most difficult. The first and indispensable condition in the successful solution of a problem is to approach it as one would a problem in mathematics—impersonally. This attitude at once clarifies the inner vision so that the principles involved are clearly perceived.

If mind is the real plane of action, it is important to determine from which aspect of mind the thought behind a particular act originated, for between the Higher and Real Mind and its reflection in matter "there exists the same abyss as between a 'Jack the Ripper' and a holy Buddha." In her article, "Psychic and Noëtic Action," H. P. B. stated that "no physiologist, not even the cleverest, will be able to solve the mystery of the human mind, in its highest spiritual manifestation, or in its dual aspect of the *psychic* and the *noëtic* (or the *manasic*), or even to comprehend the intricacies of the former on the purely material plane—unless he knows something of, and is prepared to admit the presence of this dual element. This means that he would have to admit a lower (animal), and a higher (or divine) mind in man, or what is known in Occultism as the 'personal' and the 'impersonal' *Egos*."

All our problem-creating thoughts and actions arise in the personality. The knowledge and power to solve problems belong to the creative, higher man, the spiritual being. The lower aspect of mind, when unrestrained, gravitates to the principle of *kama* or selfish desire; unless this bond of desire is broken, the spiritual will cannot act on the terrestrial plane. Freedom of choice means freedom from desire. The mind enslaved by desire is sure to revolve in a vicious circle; the man so involved will be ever seeking for the solutions of his problems in the same aspect of mind—the lower—where selfish and personal desires generated those very problems. The result is that the lower mind strains intellect to work out "solutions" which appear very sound, but which in reality are specious and in conformity with personal desires.

To conquer the tendency to self-deception we must strive to center the consciousness in Higher Manas, where alone real and permanent solutions to our problems are to be found. There can be no true progress for either the individual or the Race until this transfer of the consciousness from the lower, psychic mind to its Higher Spiritual Prototype is accomplished. This is what is meant when it is stated that H. P. B. came to change the *mind* of the Race. In the words of a Master: "All of us have to get rid of our own Ego, the illusory, apparent self, to recognize our true Self, in a transcendental divine life. But if we would not be selfish we must strive to make other people see that truth, and recognize the reality of the transcendental Self, the Buddha, the Christ, or God of every preacher." The same Teacher in the concluding paragraph of his letter has the following to say on the problems of humanity and their solution:

> Having explained our views and aspirations, I have but a few more words to add. To be true, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition, morally, is a conclusive evidence that none of its religions and philosophies—those of the civilized races less than any other—has ever possessed the TRUTH. The right and logical explanations on the subject of the problems of the great dual principles, right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism, are as impossible to them now as they were 1880 years ago. They are as far from the solution as they ever were; but to these problems there must be somewhere a consistent solution, and if our doctrines will show their competence to offer it, then the world will be the first to confess that *ours* must be the true philosophy, the true religion, the true light, which gives truth and nothing but the TRUTH.

IS DENUNCIATION A DUTY?

By H. P. BLAVATSKY

"Condemn no man in his absence; and when forced to reprove, do so to his face, but gently, and in words full of charity and compassion. For the human heart is like the Kusuli plant: it opens its cup to the sweet morning dew, and closes it before a heavy shower of rain." —BUDDHIST PRECEPT.

"Judge not, that ye be not judged."
—CHRISTIAN APHORISM.

NOT a few of our most earnest Theosophists feel themselves, we are sorry to hear, between the horns of a dilemma. Small causes will at times produce great results. There are those who would jest under the cruelest operation, and remain cool while having a leg amputated, who would yet raise a storm and renounce their rightful place in the kingdom of Heaven if, to preserve it, they had to keep silent when somebody treads on their corns.

In the 13th number of LUCIFER (September, page 63), a paper on "The Meaning of a Pledge" was published. Out of the seven articles (six only were given out) which constitute the entire Pledge, the 1st, 4th, 5th, and especially the 6th, require great moral strength of character, an iron will added to much unselfishness, quick readiness for renunciation and even self-sacrifice, to carry out such a covenant. Yet scores of Theosophists have cheerfully signed this solemn "Promise" to work for the good of Humanity forgetful of Self, without one word of protest—save on one point. Strange to say, it is rule the third which in almost every case makes the applicant hesitate and show the white feather. *Ante tuban trepidat:* the best and kindest of them feels alarmed; and he is as overawed before the blast of the trumpet of that third clause, as though he dreaded for himself the fate of the walls of Jericho!

What is then this *terrible* pledge, to carry out which seems to be above the strength of the average mortal? Simply this:—

"I PLEDGE MYSELF NEVER TO LISTEN WITHOUT PROTEST TO ANY EVIL THING SPOKEN OF A BROTHER THEOSOPHIST, AND TO ABSTAIN FROM CONDEMNING OTHERS."

To practice this golden rule seems quite easy. To listen without protest to evil said of *any one* is an action which has been despised ever since the remotest days of Paganism.

NOTE.—This article first appeared in *Lucifer* for December, 1888.

"To hear an open slander is a curse,
But not to find an answer is a worse," . . .

says Ovid. For one thing, perhaps, as pointedly remarked by Juvenal, because:—

"Slander, that worst of poisons, ever finds
An easy entrance *to ignoble minds*" . . .

—and because *in antiquity,* few liked to pass for such—minds. But now! . . .

In fact, the duty of defending a fellow-man stung by a poisonous tongue during his absence, and to abstain, in general, "from condemning others" is the very life and soul of practical theosophy, for such action is the handmaiden who conducts one into the narrow Path of the "higher life," that life which leads to the goal we all crave to attain. Mercy, Charity and Hope are the three goddesses who preside over that "life." To "abstain" from condemning our fellow beings is the tacit assertion of the presence in us of the three divine Sisters; to condemn on "hearsay" shows their absence. "Listen not to a tale bearer or slanderer," says Socrates. "For, as he discovereth of the secrets of others, so he will thine in turn." Nor is it difficult to avoid slander-mongers. Where there is no demand, supply will very soon cease. "When people refrain from *evil-hearing,* then evil speakers will refrain from evil-talking," says a proverb. To condemn is to glorify oneself over the man one condemns. Pharisees of every nation have been constantly doing it since the evolution of intolerant religions. Shall we do as they?

We may be told, perhaps, that we ourselves are the first to break the ethical law we are upholding. That our theosophical periodicals are full of "denunciations," and LUCIFER lowers his torch to throw light on every evil, to the best of his ability. We reply—this is quite another thing. We denounce indignantly systems and organizations, evils, social and religious—*cant* above all: we abstain from denouncing persons. The latter are the children of their century, the victims of their environment and of the Spirit of the Age. To condemn and dishonor a man instead of pitying and trying to help him, because, being born in a community of lepers he is a leper himself, is like cursing a room because it is dark, instead of quietly lighting a candle to disperse the gloom. "Ill deeds are doubled with an evil word"; nor can a general evil be avoided or removed by doing evil oneself and choosing a scape-goat for the atonement of the sins of a whole community. Hence, we denounce these communities, not their units; we point out the rottenness of our boasted civilization, indicate the pernicious systems of education which lead to it, and

show the fatal effects of these on the masses. Nor are we more partial to ourselves. Ready to lay down our life any day for THEOSOPHY —that great cause of the Universal Brotherhood for which we live and breathe—and willing to shield, if need be, every true theosophist with our own body, we yet denounce as openly and as virulently the distortion of the original lines upon which the Theosophical Society was primarily built, and the gradual loosening and undermining of the original system by the sophistry of many of its highest officers. We bear our Karma for our lack of humility during the early days of the Theosophical Society; for our favorite aphorism: "See, how these Christians love each other" has now to be paraphrased daily, and almost hourly, into: "Behold, how our Theosophists love each other." And we tremble at the thought that, unless many of our ways and customs, in the Theosophical Society at large, are amended or done away with, LUCIFER will one day have to expose many a blot on our own scutcheon—*e. g.*, worship of Self, uncharitableness, and sacrificing to one's personal vanity the welfare of other Theosophists—more "fiercely" than it has ever denounced the various shams and abuses of power in state Churches and Modern Society.

Nevertheless, there are theosophists, who forgetting the beam in their own eye, seriously believe it their duty to denounce every mote they perceive in the eye of their neighbor. Thus, one of our most estimable, hard-working, and noble-minded members writes, with regard to the said 3rd clause:—

> "The 'Pledge' binds the taker never to speak evil of anyone. But I believe that there are occasions when severe denunciation is a duty to truth. There are cases of treachery, falsehood, rascality in private life which should be denounced by those who are certain of them; and there are cases in public life of venality and debasement which good citizens are bound to lash unsparingly. Theosophic culture would not be a boon to the world if it enforced unmanliness, weakness, flabbiness of moral texture." . . .

We are sincerely sorry to find a most worthy brother holding such mistaken views. First of all, poor is that theosophic culture which fails to transform simply a "good citizen" of his own native country into a "good citizen" of the world. A true theosophist must be a cosmopolitan in his heart. He must embrace mankind, the whole of humanity in his philanthropic feelings. It is higher and far nobler to be one of those who love their fellow men, without distinction of race, creed, caste or color, than to be merely a good patriot, or still less, a partizan. To mete one measure for all, is holier and more divine than to help one's country in its private ambition of aggrandizement, strife or bloody wars in the name of GREEDINESS and

SELFISHNESS. "Severe denunciation is a duty to truth." It is; on condition, however, that one should denounce and fight against the *root* of evil and not expend one's fury by knocking down the irresponsible blossoms of its plant. The wise horticulturist uproots the parasitic herbs, and will hardly lose time in using his garden shears to cut off the heads of the poisonous weeds. If a theosophist happens to be a public officer, a judge or magistrate, a barrister or even a preacher, it is then, of course his duty to his country, his conscience and those who put their trust in him, to "denounce severely" every case of "treachery, falsehood and rascality" *even* in private life; but —*nota bene*—only if he is appealed to and called to exercise his legal authority, not otherwise. This is neither "speaking evil" nor "condemning," but truly working for humanity; seeking to preserve society, which is a portion of it, from being imposed upon, and protecting the property of the citizens entrusted to their care as public officers, from being recklessly taken away. But even then the theosophist may assert himself in the magistrate, and show his mercy by repeating after Shakespeare's severe judge: "I show it most of all when I show justice."

But what has a "working" member of the Theosophical Society independent of any public function or office, and who is neither judge, public prosecutor nor preacher, to do with the misdeeds of his neighbors? If a member of the T. S. is found guilty of one of the above enumerated or some still worse crime, and if another member becomes possessed of irrefutable evidence to that effect, it may become his painful duty to bring the same under the notice of the Council of his Branch. Our Society has to be protected, as also its numerous members. This, again, would only be simple justice. A natural and truthful statement of facts cannot be regarded as "evil speaking" or as a condemnation of one's brother. Between this, however, and deliberate backbiting there is a wide chasm. Clause 3 concerns only those who being in no way responsible for their neighbor's actions or walk in life, will yet judge and condemn them on every opportunity. And in such case it becomes—"slander" and "evil speaking."

This is how we understand the clause in question; nor do we believe that by enforcing it "theosophic culture" enforces "unmanliness, weakness or flabbiness of moral texture," but the reverse. True courage has naught to do, we trust, with denunciation; and there is little manliness in criticizing and condemning one's fellow men behind their backs, whether for wrongs done to others or injury to ourselves. Shall we regard the unparalleled virtues inculcated by Gautama the

Buddha, or the Jesus of the Gospels as "unmanliness"? Then the ethics preached by the former, that moral code which Professor Max Müller, Burnouf and even Barthelémy St. Hilaire have unanimously pronounced *the most perfect which the world has ever known,* must be no better than meaningless words, and the Sermon on the Mount had better never have been written at all. Does our correspondent regard the teaching of non-resistance to evil, kindness to all creatures, and the sacrifice of one's own self for the good of others as weakness or unmanliness? Are the commands, "Judge not that ye be not judged," and, "Put back thy sword, for they who take the sword shall perish with the sword," to be viewed as "flabbiness of moral texture" or as *the voice of Karma?*

But our correspondent is not alone in his way of thinking. Many are the men and women, good, charitable, self-sacrificing and trustworthy in every other respect, and who accept unhesitatingly every other clause of the "Pledge," who feel uneasy and almost tremble before this special article. But why? The answer is easy: simply *because they fear an unconscious* (to them), *almost unavoidable* PERJURY.

The moral of the fable and its conclusion are suggestive. It is a direct blow in the face of Christian education and our civilized modern society in all its circles and in every *Christian* land. So deep has this moral cancer—the habit of speaking uncharitably of our neighbor and brother at every opportunity—eaten into the heart of all the classes of Society, from the lowest to the very highest, that it has led the best of its members to feel diffident of their tongues! They *dare not trust themselves* to abstain from condemning others—from mere force of habit. This is quite an ominous "sign of the times."

Indeed, most of us, of whatever nationality, are born and brought up in a thick atmosphere of gossip, uncharitable criticism and wholesale condemnation. Our education in this direction begins in the nursery, where the head nurse hates the governess, the latter hates the mistress, and the servants, regardless of the presence of "baby" and the children, grumble incessantly against the masters, find fault with each other, and pass impudent remarks on every visitor. The same training follows us in the class room, whether at home or at a public school. It reaches its apex of ethical development during the years of our education and practical religious instruction. We are soaked through and through with the conviction that, though ourselves "born in sin and total depravity," *our* religion is the only one to save us from eternal damnation, while the rest of mankind is predestined

from the depths of eternity to inextinguishable hell-fires. We are taught that slander of every other people's Gods and religion is a sign of reverence for our own idols, and is a meritorious action. The "Lord God," himself, the "*personal* Absolute," is impressed upon our young plastic minds as ever backbiting and condemning those he created, as cursing the stiff-necked Jew and *tempting* the Gentile.

For years the minds of young Protestants are periodically enriched with the choicest curses from the *Commination* service in their prayer-books, or the "denouncing of God's anger and judgments against sinners," besides eternal condemnation for most creatures; and from his birth the young Roman Catholic constantly hears threats of curse and excommunication by his Church. It is in the Bible and Church of England prayer-books that boys and girls of all classes learn of the existence of vices, the mention of which, in the works of Zola, falls under the ban of law as immoral and depraving, but to the enumeration and the *cursing* of which in the Churches, young and old are made to say "Amen," after the minister of the meek and humble Jesus. The latter says, Swear *not,* curse *not,* condemn *not,* but "love your enemies, bless them that curse you, do good to them that hate and persecute you." But the canon of the church and the clergyman tell them: Not at all. There are crimes and vices "for which ye affirm with your own mouths the curse of God to be due." (*Vide* "Commination Service.") What wonder that later in life, Christians piously try to emulate "God" and the priest, since their ears are still ringing with, "*Cursed be he* that removeth his neighbor's landmark," and, "Cursed be he" who does this, that or the other, even "he that putteth his trust in man"(!), and with "God's" judgment and condemnation. They judge and condemn right and left, indulging in wholesale slander and "comminating" on their own account. Do they forget that in the last curse—the *anathema* against adulterers and drunkards, idolaters and extortionists—"the UNMERCIFUL and SLANDERERS" are included? And that by having joined in the solemn "amen" after this last *Christian* thunderbolt, *they have affirmed "with their own mouths the curse of God to be due"* on their own sinful heads?

But this seems to trouble our society slanderers very little. For no sooner are the religiously brought up children of church-going people off their school benches, than they are taken in hand by those who preceded them. Coached for their final examination in that school for scandal, called the world, by older and more experienced tongues, to pass Master of Arts in the science of cant and commination, a

respectable member of society has but to join a religious congregation: to become a churchwarden or lady patroness.

Who shall dare deny that in our age, modern society in its general aspect has become a vast arena for such moral murders, performed between two cups of five o'clock tea and amid merry jests and laughter? Society is now more than ever a kind of international shambles wherein, under the waving banners of drawing-room and church Christianity and the cultured tittle-tattle of the world, each becomes in turn as soon as his back is turned, the sacrificial victim, the sin-offering for atonement, whose singed flesh smells savory in the nostrils of Mrs. Grundy. Let us pray, brethren, and render thanks to the God of Abraham and of Isaac that we no longer live in the days of cruel Nero. And, oh! let us feel grateful that we no longer live in danger of being ushered into the arena of the Colosseum, to die there a comparatively quick death under the claws of the hungry wild beasts! It is the boast of Christianity that our ways and customs have been wonderfully softened under the beneficent shadow of the Cross. Yet we have but to step into a modern drawing-room to find a symbolical representation, true to life, of the same wild beasts feasting on, and gloating over, the mangled carcases of their best friends. Look at those graceful and as ferocious great cats, who with sweet smiles and an innocent eye sharpen their rose-colored claws preparatory to playing at mouse and cat. Woe to the poor mouse fastened upon by those proud Society *felidae*! The mouse will be made to bleed for years before being permitted to bleed to death. The victims will have to undergo unheard-of moral martyrdom, to learn through papers and *friends* that they have been guilty at one or another time of life of each and all of the vices and crimes enumerated in the Commination Service, until, to avoid further persecution, the said mice themselves turn into ferocious society cats, and make other mice tremble in their turn. Which of the two arenas is preferable, my brethren—that of the old pagan or that of Christian lands?

Addison had not words of contempt sufficiently strong to rebuke this Society gossip of the worldly Cains of both sexes.

> "How frequently," he exclaims, "is the honesty and integrity of a man disposed of by a smile or a shrug? How many good and generous actions have been sunk into oblivion by a distrustful look, or stamped with the imputation of proceeding from bad motives, by a mysterious and seasonable whisper. Look . . . how large a portion of chastity is sent out of the world by distant hints—nodded away, and cruelly winked into suspicion by the envy of those who are past all temptation of it themselves. How often does the reputation of a helpless

> creature bleed by a report—which the party who is at the pains to propagate it beholds with much pity and fellow-feeling—that she is heartily sorry for it—hopes in God it is not true!"

From Addison we pass to Sterne's treatment of the same subject. He seems to continue this picture by saying:

> "So fruitful is slander in variety of expedients to satiate as well as to disguise itself, that if those smoother weapons cut so sore, what shall we say of open and unblushing scandal, subjected to no caution, tied down to no restraints? If the one like an arrow shot in the dark, does, nevertheless, so much secret mischief, this, like pestilence, which rages at noonday, sweeps all before it, levelling without distinction the good and the bad; a thousand fall beside it, and ten thousand on its right hand; they fall, so rent and torn in this tender part of them, so unmercifully butchered, as sometimes never to recover either the wounds or the anguish of heart which they have occasioned."

Such are the results of slander, and from the standpoint of Karma, many such cases *amount to more than murder in hot blood.* Therefore, those who want to lead the "higher life" among the "*working* Fellows," of the Theosophical Society must bind themselves by this solemn pledge, or, remain *droning* members. It is not to the latter that these pages are addressed, nor would they feel interested in that question, nor is it an advice offered to the F.'s T. S. at large. For the "Pledge" under discussion is taken only by those Fellows who begin to be referred in our circles of "Lodges" as the "working" members of the T. S. All others, that is to say those Fellows who prefer to remain ornamental, and belong to the "mutual admiration" groups; or those who, having joined out of mere curiosity, have, without severing their connection with the Society, quietly dropped off; or those, again, who have preserved only a skin deep interest (if any), a luke-warm sympathy for the movement—and such constitute the majority in England—need burden themselves with no such pledge. Having been for years the "Greek Chorus" in the busy drama enacted, now known as the Theosophical Society, they prefer remaining as they are. The "chorus," considering its numbers, has only, as in the past, to look on at what takes place in the action of the *dramatis personae* and it is only required to express occasionally its sentiments by repeating the closing gems from the monologues of the actors, or remain silent—at their option. "Philosophers of a day," as Carlyle calls them, they neither desire, nor are they desired "to apply." Therefore, even were these lines to meet their eye, they are respectfully begged to remember that what is said does not refer to either of the above enumerated classes of Fellows. Most of them have joined the Society as they would have bought a guinea book.

Attracted by the novelty of the binding, they opened it; and, after glancing over contents and title, motto and dedication, they have put it away on a back shelf, and thought of it no more. They have a right to the volume, by virtue of their purchase, but would refer to it no more than they would to an antiquated piece of furniture relegated to the lumber-room, because the seat of it is not comfortable enough, or is out of proportion with their moral and intellectual size. A hundred to one these members will not even see LUCIFER, for it has now become a matter of theosophical statistics, that *more than two thirds* of its subscribers are non-theosophists. Nor are the elder brothers of LUCIFER—the Madras "Theosophist," the New York "Path," the French "Lotus," nor even the marvellously cheap and international "T. P. S." (of 7, Duke Street, Adelphi), any luckier than we are. Like all prophets, they are not without honor, save in their own countries, and their voices in the fields of Theosophy are truly "the voice of one crying in the wilderness." This is no exaggeration. Among the respective subscribers of those various Theosophicals periodicals, the members of the T. S., *whose organs they are,* and for whose sole benefit they were started (their editors, managers, and the whole staff of constant contributors working *gratis,* and paying furthermore out of their own generally meager pockets, printers, publishers and occasional contributors), are on the average 15 *per cent.* This is also a sign of the times, and shows the difference between the "working" and the "resting" theosophists.

We must not close without once more addressing the former. Who of these will undertake to maintain that clause 3 is not a fundamental principle of the code of ethics which ought to guide every theosophist aspiring *to become one in reality?* For such a large body of men and women, composed of the most heterogeneous nationalities, characters, creeds and ways of thinking, furnishing for this very reason such easy pretexts for disputes and strife, ought not this clause to become part and parcel of the obligation of each member—working or ornamental—who joins the Theosophical movement? We think so, and leave it to the future consideration of the representatives of the General Council, who meet at the next anniversary at Adyar. In a Society with pretensions to an exalted system of ethics—the essence of all previous ethical codes—which confesses openly its aspirations to emulate and put to shame by its practical example and ways of living the followers of every religion, such a pledge constitutes the *sine quâ non* of the success of that Society. In a gathering where "near the noisome nettle blooms the rose," and where fierce thorns are more plentiful than sweet blossoms, a pledge of such a nature is

the sole salvation. No Ethics as a science of mutual duties—whether social, religious or philosophical—*from man to man,* can be called complete or consistent unless such a rule is enforced. Not only this, but if we would not have our Society become *de facto* and *de jure* a gigantic sham parading under its banner of "Universal Brotherhood"—we ought to follow every time the breaking of this *law of laws,* by the expulsion of the slanderer. No honest man, still less a theosophist, can disregard these lines of Horace:—

> "He that shall rail against his absent friends,
> Or hears them scandalised, and not defends;
> Tells tales, and brings his friend in disesteem;
> That man's a KNAVE—be sure beware of him."

The "Great" Science

According to Deveria and other Orientalists, "Magic was considered as a sacred science inseparable from religion" by the oldest and most civilized and learned nations. The Egyptians, for instance, were a most sincerely religious nation, as were, and are still, the Hindus. "Magic consists of, and is acquired by, the worship of the gods," says Plato. Could, then, a nation which, owing to the irrefragable evidence of inscriptions and papyri, is proved to have firmly believed in magic for thousands of years, have been deceived for so long a time? And is it likely that generations upon generations of a learned and pious hierarchy, many among whom led lives of self-martyrdom, holiness and asceticism, would have gone on deceiving themselves and the people (or even only the latter) for the pleasure of perpetuating belief in "miracles"? Fanatics, we are told, will do anything to enforce belief in their god or idols. To this we reply:—In such cases Brahmans and Egyptian *Rekhget-amens* or Hierophants, would not have popularized the belief *in the power of man by magic practices, to command the services of the gods:* which gods are in truth but the occult powers or potencies of Nature, personified by the learned priests themselves, who reverenced only in them the attributes of the one unknown and nameless Principle. —H. P. B.

SCIENCE AND THE SECRET DOCTRINE

BIOMORPHOS

I

The whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical, the former independent of the latter.—*The Secret Doctrine,* 1888 (II, 149).

LET us cast our imagination into a hopeful future, and observe the sequelae of the scientific acceptance of the existence of this form. We may suppose the unrolling of some such consequences as the following:

To those who waver between scientific orthodoxy and Theosophy, acceptance of the astral body would be a great demonstration of the prior knowledge of Theosophy. But by that time, since such knowledge always comes gradually, science would have found a Greek word for it, and most devotees of science would claim that this subtle form had rather been raised from the limbo of "theosophic superstition" into the light of scientific day. So far as science is concerned, the discovery would not be a vindication of Theosophy, but a rectification of its "errors"—just as modern transmutation of the elements is regarded as a correction of the errors of alchemy.

To those who thirst for some concrete evidence of man's potential immortality, such as a vehicle which might be supposed to survive death, public recognition of this vehicle would be a spring of hope. But it would unloose on the world a flood of spiritualistic practices.

To those who yearn for some "practical evidence" of the existence of Mahatmas and Adepts, the uncovering of the astral body would indeed open the road to the reasonableness of superphysical powers in man. But for science and the public it would mean a stampede for the acquisition of these powers—for purely selfish purposes. All one need do to realize the imminence of these possibilities is to read the "occult" advertisements in the pulp magazines.

Students sometimes think Madame Blavatsky and Wm. Q. Judge said too little about the astral body and its powers. If anything, they said too much! Indeed, in considering the bearing and general character of scientific evidence of the existence of this entity, grave questions as to its moral utility arise.

Nevertheless, the inexorable onrush of truth, rising with this "occult" cycle, must bring the facts to light, willy-nilly. The very lack of *real* knowledge in such a period would only deepen the super-

stitions of those who now run after pseudo-occult enticements; it is, especially, lack of real *moral* knowledge, of the kind Theosophy alone can supply, that may cause science, by exploitation of the "astral" and its forces, to plunge humanity into a psychic holocaust far worse than any modern scientific war. For this war, like all the rest, is but a faint, far-flung echo of the spiritual horrors which overwhelmed great civilizations long lost and forgotten.

A slow accumulation of evidence of a matter-of-fact sort may serve to cushion what would otherwise be a serious psychic shock to the race. There is value, then, in "taking stock" of scientific progress.

The nature of the available evidence may be indicated by reminding the reader that the astral *body,* as usually dealt with, is only a particular phase of the astral nature, which includes much more. Here we refer to that aspect of the "astral" known in the East as the *Linga Sharira* or "pattern body," a principle so near the physical in substantiality as to become physically visible under favorable conditions of lighting, atmosphere, etc. In fact, some materialistic observers who have seen it, but fortunately did not see too clearly, have tried to explain it as physical radiation, slightly removed from the normal range of perceptive powers, but otherwise differing little from the "infra" and "ultra" bands of the spectrum. Others, who have employed visual-chemical means for more prolonged and detailed study, have found to their bewilderment that the phenomena do not conform to the usual laws of optics.

The testimony of "ghost-seers," "psychics," and the like, we omit entirely from discussion. A whole library of volumes could no more contain the amassed evidence from such sources than could the mind of a materialist contain the idea that any of it is worth anything.

It is through the function of the Linga Sharira in elaborating and preserving physical form that this principle can most easily be detected in the material world. As usual, anything new and physically functional is first suspected by science through the inadequacy of what were originally held to be sufficient explanations. To grasp the significance of much that follows, it is well to remember that the astral body is not, correctly speaking, a "body" as we usually conceive it. A scientist would more easily grasp its nature under the definition of a "field." The layman may be helped to understand this view by remembering the nature of the emanation that surrounds a magnet, taking a definite form which can be rendered visible by the presence in it of iron dust. The physical body is to the Linga Sharira as the iron dust is to the field of the magnet—though this is an oversimplification.

> [The astral body] is flexible, plastic, extensible, and strong. The matter of which it is composed is electrical and magnetic in its essence, and is just what the whole world was composed of in the dim past when the processes of evolution had not yet arrived at the point of producing the material body for man. But it is not raw or crude matter. Having been through a vast period of evolution and undergone purifying processes of an incalculable number, its nature has been refined to a degree far beyond the gross physical elements we see and touch with the physical eye and hand. (*The Ocean of Theosophy,* 1893, p. 39.)

That the electricity and magnetism manifested in the astral body are *exactly* the same as those known in physics, is certainly untrue; yet the forces of the one plane are probably convertible into those of another. Also, there seems no definite point at which the forces of the physical plane cease to give way to those of the "astral," as is attested by the admitted electro-magnetic nature of physical "life."

One of the most remarkable of all recent statements on the subject was by H. S. Burr at the meeting of the National Academy of Science, April, 1939. The official abstract is worth quoting in full:

> The existence of electrical activity in living things is attested by electrocardiographs and electroencephalographs. Recently, it has been possible to add to these graphs of steady state voltage differences which possess definitive patterns characteristic of the species to which the animal belongs and, in all probability, of the individual itself. This pattern has been shown to change with alterations in the fundamental activity of the organism. In the growing embryo the electrical pattern develops hand in hand with the development of the whole organism. A definite cycle of electrical phenomena correlates with the menstrual cycle in women. Under proper conditions it has been possible to record electrically the exact instant of ovulation in rabbits, cats and women. The progress of healing in wounds shows electrical concomitants which parallel very closely the reparative process. In mice it has been possible to detect adenocarcinoma of the mammary gland by characteristic changes in the over-all electrical pattern of the organism a week or more before it can be detected by palpation. The results of many hundreds of thousands of determinations indicate that relatively steady state voltage differences are an expression in quantitative terms of one form of the relationships which exist between the units of the organism. This suggests that the simplest assumption with which to explain all the evidence so far gathered is that of the existence in the living organism of an electro-dynamic field.[1]

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[1] *Science* May 5, 1939.

A future generation may come to recognize the last sentence of this statement as one of the most important observations ever made in the scientific world.

The astral body is truly an "electro-dynamic" field, as distinguished from that of the magnet, which is static. In using such an expression, Dr. Burr spoke more definitely than he knew, for the astral body does not, like the magnetic field, hold its atoms of physical matter in fixed positions. It is full of electrical streams which transfer the physical particles here and there, and guide the orientations of their purely chemical affinities. It is also the vehicle of currents of efflux from the psycho-physical centers, which carry materials for building in the beginning, and later, for repairs; and of corresponding reflux streams, which bear damaged and dead material into the channels of physical elimination. In order for the astral currents thus to control the molecules of the body, a mutual attraction must exist, and electrical attraction means polarity. Significantly, biologists recognize polarity as a fundamental property of living matter.

Prof. Ross G. Harrison, of Yale, says that during the development of the embryo of the salamander (which of course means of any embryo) the protein molecules arrange themselves in the order of their polarities, so that the individual effects add themselves up.[2] In other words, the embryo is a small living magnet of which the constituent particles are all magnets also, exactly as is the case with a steel magnet. The polarity of the embryo, like the steel magnet, determines the polaric alignment of the lesser magnetic units of the organism. It follows, therefore, that every organic form, the human included, may be regarded as a *living* magnet.

But what determined the organization of the magnetic field in the first place, and what is the nature of its subordinate fields or branches which govern the limbs, nervous system, etc.?

An illustration of the power of the astral in orienting physical development was discovered by investigators during 1937.[3] A species of Amphibia is possessed of the power of regenerating a lost organ. When portions of the mesenchyme were used as grafts to replace lost eye lenses, the mesenchyme differentiated into typical lenses. This was taken as an evidence of the "totipotence" of the mesenchyme (its capacity to mold itself, or be molded, in the service of *any* part of the organism). But if that were all, just *why* did it so differentiate when placed in the region of the eye? It is clear that it so altered because it had been placed in the field of the *astral* eye; its

[2] *Science*, Sept. 18, 1936.

[3] *Science*, May 7, 1937.

"totipotence" being merely an unusual susceptibility to the invisible differentiating power of the pattern body.

The "healing power" of the true Adept is simply an intelligent stimulation of the regenerative power of the astral currents, coupled with a knowledge of how to purify them. The fact is that every main nerve channel, the central canals of the bones, the principal veins and arteries, etc., mark the lines of flow of the forces of the astral body, and are determined by those forces. Moreover, every region of weakness, of degeneration, or point of susceptibility to infection, etc., marks an area where the astral currents tend to become clogged, weak, or poisoned in their action. In turn, every such inhibition, hindrance, or corruption, is the result of a "subconscious" fixation derived from wrong thought and action in the near or distant past.

In other words, the "astral" is an organism even more complicated than the physical body, an organism of forces and currents as well as of patterning fields which maintain the physical configuration. That configuration, however, extends considerably beyond the limits of the physical form, even in the lower kingdoms. Prof. M. A. Raines shows that a plant hangs out a "no-trespassing" sign "written in some kind of unexplored chemical language" (unexplored indeed!) to keep invading roots out of its territory.[4] When two root-tips approach each other, they do not touch, but bend and turn parallel to avoid meeting. This mutual reaction begins when the root-tips are some distance apart. The real sphere of the plant's being, then, is not limited to the parts which are physically visible, but should rather be conceived as extending throughout its astral field.

From this simple experiment with plants, an important lesson in astral physiology may be learned. Normally, one astral field does not merge with another, but maintains a field "integrity." Exceptions occur in cases where close symbiotic relations prevail, as in the lichen, and in parasitism, where "invasion" and a kind of vampirism takes place. Then, too, generative union between the members of a species brings about a fertilizing mergence of the parent fields, simply psycho-physical in the lower kingdoms, but physical and also psycho-spiritual for man, when there is the moral harmony and egoic sympathy that befits human procreation. Finally, there is the consciously maleficent invasion and domination of one being by another through the astral principle, by means of certain of the arts of sorcery now exciting so much public attention, some of which are anything but "superstition"—unfortunately!

(*To be concluded*)

[4] *Science*, June 19, 1936.

YOUTH-COMPANIONS' FORUM

WHAT *would a Theosophist do about the problems of unemployment and relief, if he were in a position of power?*

(*a*) If theosophists are not holding governmental positions, may it not be evidence that theosophists as such have not carried out the possibilities of the work as seen by H. P. B. and W. Q. J.? If the original members of the Theosophical Movement had followed the teachings as they were given and not gone aside and followed personal leaders, then "true" theosophists might be holding key positions. But, on the other hand, the theosophist who makes the philosophy a living power in his life may be accomplishing more than the man in a position which seems to hold great influence. The busy administrator or relief worker may meet practical emergencies, but working only with *effects* does no permanent good. He is powerless except as the wisdom of laws lays the basis for reform. Theosophists are working for a better future by setting up fundamentally good causes here and now. Teaching that self-control and self-government are of first importance and that being a citizen of the United States brings responsibilities as well as "rights"—this is work which every man can do.

(*b*) As an executive, or one who might help in determining policy, he would naturally favor helping the groups of unemployed all over this country who have acted from the basis of self-induced effort and set going small organizations for taking care of themselves and their families. (Lookout for last August noted a project of this sort.) Men who have kept alive in themselves the power of initiative will not become parasites. He would remember learning that to give mere physical help sometimes only provides a wider opportunity for men to go ahead more blindly following wrong ideas. He would work for economic justice without any favoritism whatsoever of class, creed, condition or organization. He would teach his workers that men are not mere economic units, but that they are primarily immortal souls and that they can be helped best by those who treat them as souls. With no bias, no prejudice, no fear and no favor, no thought of reward, he would inspire and bring into play only the best in those who worked with him. He would share his vision of the Future Man with his fellowmen, to help them through this age of suffering which attends and follows the death of old forms and

standards. That is, he would simply try to carry out in public life the principles by which every Theosophist is trying to conduct his daily life.

Psychology gives rules for overcoming bad habits. What has Theosophy to add to what psychology has already said?

If facts may be likened to bricks, we are given many bricks by psychology. Theosophy not only adds to the number of bricks, but it tells what the building is for and supplies the principles which make it possible to erect a symmetrical structure. When the purpose of the habit coincides with the purpose of Life, habit is a stepping-stone; otherwise it is a stumbling-block.

The approach of Theosophy to the "facts" is entirely different from that of psychology in general. Theosophy shows the need of acquainting ourselves with the purpose of Life. To avail ourselves of the habit-forming possibilities of nature just for our own sakes, defeats not only ourselves but other beings. The reason for overcoming bad habits and for acquiring good ones is not for the individual's immediate welfare, but from the long-range view, for the strengthening of all our fellows, the uplifting of all humanity. Theosophy teaches that at every moment, we help or hinder Life. Because of the interrelation of all life, we can not achieve alone and we do not fail alone.

One of the founders of modern psychology, Prof. William James, has written on this subject:

> The hell to be endured hereafter, of which theology tells, is no worse than the hell we make for ourselves in this world by habitually fashioning our characters in the wrong way. Could the young but realize how soon they will become mere walking bundles of habits, they would give more heed to their conduct while in the plastic state. We are spinning our fates, good or evil, and never to be undone. Every smallest stroke of virtue or of vice leaves its never-so-little scar. The drunken Rip Van Winkle in Jefferson's play excuses himself for every fresh dereliction by saying, "I won't count this time!" Well! he may not count it and a kind heaven may not count it; but it is being counted none-the-less. Down among his nerve cells and fibres the molecules are counting it, registering it, and storing it up to be used against him when the next temptation comes. Nothing we ever do is, in strict scientific literalness, wiped out. Of course this has its good side as well as its bad one.

As an analysis of habit-formation, this is sound enough, but there is no suggestion which appeals to man's altruistic nature, his feeling of responsibility to others. Therefore it lacks the power to arouse the spiritual will. Lasting conquest of evil habits needs more than a

personal ideal to sustain the struggle and to establish that company of true tendencies which make for righteousness. In *The Voice of the Silence,* the overcoming of habits is not proposed as an end in itself, but for the larger purpose of fitting oneself for the services of all nature.

> Beware lest thou should'st set a foot still soiled upon the ladder's lowest rung. Woe unto him who dares pollute one rung with miry feet. The foul and viscous mud will dry, become tenacious, then glue his feet unto the spot; and like a bird caught in the wily fowler's lime, he will be stayed from further progress. His vices will take shape and drag him down. His sins will raise their voices like as the jackal's laugh and sob after the sun goes down; his thoughts become an army, and bear him off a captive slave.

Theosophy gives a universal *reason* for overcoming bad habits, and in the light of the law provided, no case is seen as hopeless. It is the doctrine of hope through responsibility. In *The Bhagavad-Gita,* the hero meets his old bad habits as soldiers of an enemy army. He can triumph over them only by taking the position of the Perceiver, represented by Krishna, the Self in All.

The Method of Theosophy

The great allurement that theosophy holds for those who follow it is that its doctrines are universal, solving all questions and applying to every department of nature so far as we know it. And advanced students declare that the same universal application prevails in regions far beyond the grasp of present science or the average man's mind. So that, if a supposed law or application is formulated to us, either by ourselves or by some other person, we are at once able to prove it; for unless it can be applied in every direction—by correspondence, or is found to be one of the phases of some previously admitted doctrine—we know that it is false doctrine or inaccurately stated. Thus all our doctrines can be proved and checked at every step. It is not necessary for us to have constant communications with the Adepts in order to make sure of our ground; all that we have to do is to see if any position we assume agrees with well-known principles already formulated and understood.—W. Q. J.

MEDITATION, CONCENTRATION, WILL

[The great American Theosophist, William Q. Judge, throughout his life maintained intimate contact with the small nucleus of students who carried on the work of the Theosophical Movement in the land of his birth—ancient Erin. In October, 1892, the first number of the *Irish Theosophist* appeared in Dublin. The founders of this magazine included D. N. Dunlop, W. B. Yeats, G. W. Russell (Æ), Charles Johnston, and Claude Falls Wright—all men of capacity and lasting influence. Mr. Judge found time to contribute one article to the *Irish Theosophist* during its first year of publication—his invaluable "Meditation, Concentration, Will," which was printed in the July, 1893, number, and is now reprinted for the second time in THEOSOPHY.—Editors.]

THESE three, meditation, concentration, will, have engaged the attention of Theosophists perhaps more than any other three subjects. A canvass of opinions would probably show that the majority of our reading and thinking members would rather hear these subjects discussed and read definite directions about them than any others in the entire field. They say they must meditate, they declare a wish for concentration, they would like a powerful will, and they sigh for strict directions, readable by the most foolish theosophist. It is a western cry for curriculum, a course, a staked path, a line and rule by inches and links. Yet the path has long been outlined and described, so that anyone could read the directions whose mind has not been half-ruined by modern false education, and memory rotted by the superficial methods of a superficial literature and a wholly vain modern life.

Let us divide Meditation into two sorts. First is the meditation practiced at a set time, or an occasional one, whether by design or from physiological idiosyncracy. Second is the meditation of an entire lifetime, that single thread of intention, intentness, and desire running through the years stretching between the cradle and the grave. For the first in Patanjali's Aphorisms will be found all needful rules and particularity. If these are studied and not forgotten, then practice must give results. How many of those who reiterate the call for instruction on this head have read that book, only to turn it down and never again consider it? Far too many.

The mysterious subtle thread of a life meditation is that which is practiced every hour by philosopher, mystic, saint, criminal, artist, artisan, and merchant. It is pursued in respect to that on which the heart is set; it rarely languishes; at times the meditating one greedily running after money, fame, and power looks up briefly and sighs

for a better life during a brief interval, but the passing flash of a dollar or a sovereign recalls him to his modern senses, and the old meditation begins again. Since all theosophists are here in the social whirl I refer to, they can every one take these words to themselves as they please. Very certainly, if their life meditation is fixed low down near the ground, the results flowing to them from it will be strong, very lasting, and related to the low level on which they work. Their semi-occasional meditations will give precisely semi-occasional results in the long string of recurring births.

"But, then," says another, "what of concentration? We must have it. We wish it; we lack it." Is it a piece of goods that you can buy it, do you think, or something that will come to you just for the wishing? Hardly. In the way we divided meditation into two great sorts, so we can divide concentration. One is the use of an already acquired power on a fixed occasion, the other the deep and constant practice of a power that has been made a possession. Concentration is not memory, since the latter is known to act without our concentrating on anything, and we know that centuries ago the old thinkers very justly called memory a phantasy. But by reason of a peculiarity of the human mind the associative part of memory is waked up the very instant concentration is attempted. It is this that makes students weary and at last drives them away from the pursuit of concentration. A man sits down to concentrate on the highest idea he can formulate, and like a flash troops of recollections of all sorts of affairs, old thoughts and impressions come before his mind, driving away the great object he first selected, and concentration is at an end.

This trouble is only to be corrected by practice, by assiduity, by continuance. No strange and complicated directions are needed. All we have to do is to try and to keep on trying.

The subject of the Will has not been treated of much in theosophical works, old or new. Patanjali does not go into it at all. It seems to be inferred by him through his aphorisms. Will is universal, and belongs to not only man and animals, but also to every other natural kingdom. The good and bad man alike have will, the child and the aged, the wise and the lunatic. It is therefore a power devoid in itself of moral quality. That quality must be added by man.

So the truth must be that will acts according to desire, or, as the older thinkers used to put it, "behind will stands desire." This is why the child, the savage, the lunatic, and the wicked man so often exhibit a stronger will than others. The wicked man has intensified his desires, and with that his will. The lunatic has but few desires, and draws all his will force into these; the savage is free from convention,

from the various ideas, laws, rules, and suppositions to which the civilized person is subject, and has nothing to distract his will. So to make our will strong we must have fewer desires. Let those be high, pure, and altruistic; they will give us strong will.

No mere practice will develop will *per se,* for it exists forever, fully developed in itself. But practice will develop in us the power to call on that will which is ours. Will and Desire lie at the doors of Meditation and Concentration. If we desire truth with the same intensity that we had formerly wished for success, money, or gratification, we will speedily acquire meditation and possess concentration. If we do all our acts, small and great, every moment, for the sake of the whole human race, as representing the Supreme Self, then every cell and fibre of the body and inner man will be turned in one direction, resulting in perfect concentration. This is expressed in the New Testament in the statement that if the eye is single the whole body will be full of light, and in the Bhagavad Gita it is still more clearly and comprehensively given through the different chapters. In one it is beautifully put as the lighting up in us of the Supreme One, who then becomes visible. Let us meditate on that which is in us as the Highest Self, concentrate upon it, and will to work for it as dwelling in every human heart. WILLIAM Q. JUDGE.

TRIALS OF SOUL

We regard the incarnated EGO as far superior to, if not more divine than, any spiritual INTELLIGENCE *still awaiting incarnation.* Philosophically, the reason for this is obvious, and every metaphysician of the Eastern school will understand it. The incarnated EGO has odds against it which do not exist in the case of a pure divine Essence unconnected with matter; the latter has no personal merit, whereas the former is on his way to final perfection through the trials of existence, of pain and suffering. The shadow of Karma does not fall upon that which is divine and unalloyed, and so different from us that no relation can exist between the two.—H. P. B.

THE PHILOSOPHY OF FREEDOM

THE word "freedom" today first calls to mind familiar traditions of liberal political thought. The history of Western civilization since the thirteenth century is said to represent a gradual evolution towards freedom of individual expression and the self-determination of nations. The Magna Charta, the French and English Bills of Rights, and the Constitution of the American Republic are popularly listed as milestones in development of a just and rational social order.

From the perspective of Theosophical teachings, these events and the interest accorded them are indications of a gradual awakening of the human spirit following centuries of ignorance, fear and superstition. New and more humanitarian political forms, however, have never arisen of themselves. They are made possible by a new psychology, by an improved *basis* for idealism. Historical movements toward the development of political freedom have been inspired by a vague popular recognition that the human soul is a self-moving unit, and have thus mirrored in social and political history the primary struggles of great sages who work to free men from bondage to false systems of psychology.

Knowledge of Theosophy has been preserved and promulgated that men might gradually extend an inborn power of "free" choice to wiser fields of action. The acquirement by the individual of certain constitutional rights has never been the cause of a better social order; it is the effect of a better order already established in minds and hearts. Behind all such inner transformations has been the philosophy of Theosophy, the philosophy which demands, from a rational basis, brotherhood and a greater feeling of responsibility to all life and all beings. Expressing itself in varied forms according to the needs and possibilities of the times, this tradition of knowledge has been not merely the "friend" of "all movements whether intellectual, or simply practical, for the amelioration of the condition of mankind," but likewise their hidden inspiration. Agents of the Theosophical Movement have had much to say on the intelligent development of political freedom, but they have also given a philosophy of freedom reaching beyond political contexts.

Theosophical Teachers of moral philosophy and psychology have begun their instruction with one fundamental occult verity—the complete interdependence of all forms of evolving intelligence, from the lowest below man to the highest above him. On this view the

evolution of any man is restricted by his relations with other forms of life, and cannot proceed unless attention is paid to the rules of the co-operative enterprise. No conscious being can be free from dependence on other forms of life, and their dependence on him. But he can be free from egoism, ignorance and self-delusion. How is this freedom attained? Patanjali answers that "when the ascetic has completely mastered all the influences which the body has upon the inner man, and has laid aside all concern in regard to it, and in no respect is affected by it, the consequence is a removal of all obscurations of the intellect." If he possesses the knowledge of his true relationships with the rest of nature, he can use that knowledge intelligently. He has become free from the consequences of ignorance, learned to know what to expect from Nature and what she expects from him. He is free both to choose and to know truly what he is choosing. He cannot escape the pressure of self-engendered affinities from the past, but he can transform them gradually by use of the spiritual will.

The ancient writings of Patanjali and of *The Voice of the Silence,* it is true, speak of "liberation from the bonds of rebirth," but only when the individual has fulfilled his obligations to "life on seven different planes." Then may detachment—in the sense of complete personal freedom from the obligations of evolution—be chosen. This withdrawal from the field of interdependent life, however, makes further evolution impossible; and it is far from the purpose of leading men to don the Dharmakaya robe that the long line of Theosophical Teachers have labored. " 'Tis true thou hast a right to Dharmakaya vesture; but Sambhogakaya is greater than a Nirvanee, and greater still is a Nirmanakaya—the Buddha of Compassion."

The one true freedom is emancipation from ignorance; the one true purpose is the use of spiritual knowledge in furthering the course of an ever-higher evolution: "The knowledge that springs from this perfection of discriminative power is called 'knowledge that saves from rebirth.' " Patanjali suggests both the nature and the use of this knowledge. "It has all things and the nature of all things for its objects, and perceives all that hath been and is, without limitations of time, place, or circumstances, as if all were in the present and the presence of the contemplator." This knowledge attained, rebirth becomes voluntary rather than involuntary, free rather than compelled. Personal desires and even personal virtues no longer exist as facets for the divergence of concentration from the purposes of all life and lives. "The reabsorption of the qualities which have

consummated the aim of the soul, or the abiding of the soul united with understanding in its own nature, is Isolation." When "the alternation in the modifications of the qualities, having accomplished the soul's aim—experience and emancipation—comes to an end," that perception is attained which "is of a steady and constant nature."

There is abundant evidence that such development brings inner freedom. Never was man confronted with a situation wherein existed no opportunity for the exercise of free-will through choice. His psychological and material environment presents certain alternatives, demanding a conscious selection. Meeting an externally imposed death or torture, he may choose to regard it with an attitude of aversion and fear, or he can make it a far different experience. Political freedom may be an inner experience of welcome for some; for others, an irksome obligation which they refuse to meet. The nature of any experience is determined by the attitude of mind with which it is met.

From the perspective of occult law, all this bears relationship with "Kundalini Sakti, the power or Force which moves in a curved path." For the majority of mankind, Kundalini is the power which works through the retributive process of reincarnation, adjusting present action with the results of action engendered in past lives. Mental and moral equilibrium is gradually attained through the adjustment of "internal relations" to the "external relations" imposed by Karma. *The Secret Doctrine* suggests that a true Yogi or Sage is one who has thoroughly subjugated this force. Kundalini, no longer controlling, is governed and utilized for the benefit of mankind. The Sage who is Nirmanakaya continues to incarnate, but his cycle of rebirth becomes the self-willed Messianic or Avataric cycle. "In the last quarter" of every century, the psychological conditions of mankind are ready for an upward impulse which may help to disperse the clouds of ignorance which darken human understanding. A control of individual cycles gives knowledge of their universal corollaries and enables the Adept to select the most opportune time for his incarnation.

Before this highest of all freedoms is attained, however, the inertia of the material nature must be overcome. *The Bhagavad-Gita* speaks of the same element in its psychological aspects as "Tamas, the quality of indifference or darkness," saying that every human being must war against the tamasic element of his own nature. Tamas is the quality of matter and acts according to its nature until given a different impulse. "The Self of Matter and the Self of Spirit can never meet," says *The Voice of the Silence,* for the pur-

poses of material and spiritual intelligence are incompatible. Personal desires must be turned aside in the interest of high resolve, that the forces of matter may be directed rather than directing, that freedom from bondage to Maya may be attained. "Give up thy (personal) life, if thou would'st live."

The gradual acquirement of inner freedom has been the path for all the great teachers of humanity, who have first resolved the struggle within themselves and then sought to help struggling mankind through use of the freedom and knowledge gained. Whenever one is found "to whom pleasure and pain, victory and defeat, gain and loss are the same," that one is on the road to adeptship.

THE SECRET PATH

In the course of progress we must come at last to a time when we can take our ease, but if you say to yourself, "I will not take it, but as I know this world and all the people on it are bound to live and last for many thousand years more, and if not helped perhaps might fail, I will not take it but I will stay here and I will suffer, because of having greater knowledge and greater sensitiveness"—this is the great renunciation as theosophy tells us. I know we do not often talk this way, because many of us think that the people will say to us at once when we talk of the great renunciation, "I don't want it; it is too much trouble." So generally we talk about the fine progress, and how you will at last escape the necessity of reincarnation, and at last escape the necessity of doing this or that and the other, but if you do your duty, you must make up your mind when you reach the height, when you know all, when you participate in the government of the world—not of a town, but the actual government of the world and the people upon it—instead of sleeping away your time, you will stay to help those who are left behind, and that is the great renunciation.

—W. Q. J.

ON THE LOOKOUT

Cycles—Occult and "Natural"

During the lifetime of H. P. Blavatsky the ancient Greek and archaic Aryan doctrine of cycles had few believers in the West. Except for an occasional Christian Kabbalist, the occult number theories of Pythagoras and the Hermetic teaching of correspondences were too deeply embedded in Christian superstition for them to attract any serious attention. The doctrine of avatars was known solely in connection with the visitations of Christ; old teachings of race evolution were hidden in *Genesis* and *Revelation,* and planetary and solar cycles confused by medieval acceptance of the Ptolemaic cosmology. It was inevitable, therefore, that nineteenth century thought should be contemptuous of all conceptions evenly remotely suggesting the reality of spiritual and moral cycles, and look to physical science for guidance on the subject of nature's periodicities. In *The Secret Doctrine* and in various articles, H. P. B. labored to show the validity of the occult teaching of cycles by separating the ancient doctrines from the theological context they had acquired during the Middle Ages, and by drawing attention to such scientific studies of cycles as were then available and correlating them with Theosophical teachings. This purpose is clear in the sections of *The Secret Doctrine* entitled "Cyclic Evolution and Karma," "The Zodiac and Its Antiquity," "The Days and Nights of Brahma," and "The Solar Theory." Among her articles, "The Theory of Cycles," reprinted in Theosophy (III, 592), deals with western statistical studies of political and climatic cycles.

Patterns of History

There has been enormous progress in the study of cycles in the past fifty years, and, as theosophists might expect, the investigations have taken the various lines suggested by H. P. B. Sun-spot research has brought far-reaching conclusions as to the effect of the solar body on all phases of life on earth, and today scientists are beginning to correlate these cycles with other types of periodicity. In the field of history, careful comparisons between epochs of civilization cause students to write confidently of the patterns followed by nations and cultures in their rise and fall. One such study appeared in *Barron's* for April 28, a leading financial weekly periodical. Contending that

"ancient China suggests Europe's future," the writer, Barnett Ravits, shows that the last 800 years of European history have reproduced virtually all the major social changes of China during a corresponding period 2,200 years earlier. This interval approximates the duration of the so-called "Messianic" cycle of 2,155 years—one-twelfth of the Zodiacal Year. The European repetition of Chinese history Mr. Ravits has tabulated in terms of the following correlations:

TIME-EVENTS CORRELATION OF EVENTS IN ANCIENT CHINA AND MODERN EUROPE

CHINA	EUROPE
1122-722 B.C.	*1100-1500 A.D.*
Early Chou dynasty.	Catholic Church at height of its power, claiming supreme dominion over all the states of christendom.
Chou Kings exercise paramount authority over their vassals, proclaiming universal dominion.	Holy Roman Empire.
Sacrosanct position of the emperor.	Plantagenet ascendency in England.
	Capet ascendency in France.
722-249 B.C.	*1500-1940 A.D.*
Princes become absolute sovereigns in their own territories. King a figurehead.	Revival of individuality.
Each state, irrespective of size, holds itself politically equal with all others.	*1517 A.D.*—Martin Luther starts his attacks on the authority of the Catholic Church.
Growth of towns and urban civilization.	Towns gain in power.
Old religious and social order breaks down.	City-states of the Renaissance.
Nobles pursue the ideal of the "superior man," the Confucian gentleman.	Princes emulate the standard of the cultured men of Erasmus.
	Money exchanges at Antwerp and Lyons.
249 B.C.-221 A.D.	*After 1700 A.D.*—Democracies take form. Emergence of capitalistic power.
249 B.C.—Chou dynasty comes to an end.	*1940-2400 A.D.?*
221 B.C.—Unification of China by the State of Ch'in.	German domination of Europe?
206 B.C.—Collapse of Ch'in dynasty.	Revolt against German control?
206 B.C.-221 A.D.—Han dynasty.	Definitive empire under . . .?

AMERICA REPEATS ROME

Commenting on the striking parallelism of trends in Chinese and European history, the *Barron's* writer observes: "This particular time relationship seems to be more than a solitary historical curiosity, for the United States likewise has been repeating events in ancient Rome on an average of about 2,200 years later." The table printed above shows the Chinese cycle as divided into three periods, the first two of which correspond to similar divisions of the European

cycle. The third phase of the Chinese cycle has correspondence only in terms of prophecy, for its European parallel lies in the future.

Tide of Empire

In China, the first period, from 1122 to 722 B.C., was an age of empire and centralized authority—matched in Europe by the all-embracing rule of the Church during the High Middle Ages. Then, in the second phase of the Chinese cycle, power was decentralized, giving way to what might be termed the principle of state sovereignty and a larger measure of individual liberty. In the corresponding European period, the three great trends of nationalism, political freedom and liberty of conscience slowly replaced the old order. The third division of the Chinese cycle saw a return to centralized authority accomplished by a military aggressor, Ch'in, who seems to have anticipated all the techniques of modern dictators, from blitzkrieg military tactics to the adoption of an official ideology and pitiless suppression of "unorthodox" scholarship. The Ch'in empire, however, collapsed with the death of its founder, and the succeeding Han dynasty established a period of relative calm, modifying strong central control with elements of feudalism. Han emperors thereupon ruled over China for 450 years.

"Orderly Sequence"

Study of these transitions forms the background of Mr. Ravits' generalization:

> From today's near-sighted view, occurrences in Europe these past few years seem like an idiot's narrative, past comprehension. But, from the lookout tower of history, the European situation becomes part of an orderly sequence that has manifested itself time and time again. . . . Europe is no exception to this process and to the cyclical destiny that has characterized the civilizations of Egypt, Babylonia, Persia, India, China, Japan, Greece and Rome.

We continue with a passage from *Isis Unveiled:*

> Thus we see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended; till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it before ascended. (*I,* 35.)

THE MISSING FACTORS

The Theosophical teaching of cycles is closely approximated in portions of the *Barron's* article. Remains, however, the difficulty of understanding these cycles in *particular*—for, as the author of *The Secret Doctrine* remarks, they *"do not affect all mankind at one and the same time."*

> Hence, as we see [H. P. B. continues], the difficulty of comprehending, and discriminating between them, with regard to their physical and spiritual effects, without having thoroughly mastered their relations with, and action upon the respective positions of nations and races, in their destiny and evolution. This system cannot be comprehended if the spiritual action of these periods—*pre-ordained,* so to say, by Karmic law—is separated from their physical course. (I, 642-3.)

Manifestly, the spiritual and moral significance of national cycles can be perceived only when the events of history are regarded in the light of the principles of the human constitution as taught in Theosophy, and correlations made between this scheme and the various sub- and family races through which the inner or psychic and moral growth proceeds.

CLIMATIC CYCLES

While a true history of mankind must await recognition of Reincarnation and Karma as the laws under which all social evolution proceeds, modern students continue to pile up evidence of the fact of historical cycles, chiefly in terms of what H. P. B. called their "physical effects." Raymond H. Wheeler, professor of psychology at the University of Kansas, has drawn from an immense quantity of data numerous indications to show the close relationship of human affairs with changes in climate. Extremes on the climate scale are "cold-dry" conditions at one end, and "warm-wet" at the other. His divisions of history fall into the same general categories set up by Mr. Ravits—centralization of power versus individualism and independence. There is foundation in fact for the observed correlations, inasmuch as changes in climate *are* associated with cycles of race evolution (see *S. D.* I, 183-4, II, 262), but the resulting naturalistic theory that cultural developments and declines are merely a result of weather alternations is far from a necessary conclusion. Following is Prof. Wheeler's basic formulation, taken from his article in the *Social Frontier* for May, 1939:

> Consistently down through history, culture epochs marked by temporarily stable governments and "Golden Ages" have begun as climate

shifts from the cold-dry maximum to the warm-wet. It is evident that these climatic shifts of historic time are miniatures of the long and more severe shifts of geologic time, during which climate was subtropical over large areas of the earth on the warm side and cold enough for glacial expansion, amounting at times to ice ages, on the cold side. . . .

Climate and Opinion

A culture pattern, or behavior pattern of human beings in social groups, has consistently shifted from an emphasis on one set of variables to its opposite along with shifts from cold-dry to warm-wet maxima. Some 250 of these variables have been studied and more are constantly being added. Democratic, republican, and "romantic" epochs fall on the cold side, while socialistic, totalitarian, and "classical" epochs fall on the warm side. The mentality of classical, warm periods is much more profound than that of cold periods, as measured by philosophy, science, art, and literature. These are periods when culture is dominated by a wealthy aristocracy. Cold periods are dominated by a democratically minded middle class of more humble, but of no less important achievements. Warm periods are organic; cold periods, atomistic. The warm are idealistic, the cold, utilitarian; the former rational, the latter, empirical; the former, "time minded," the latter, "space minded."

Merging Patterns

Prof. Wheeler makes abundant citations from history in support of this thesis, then turns to the perilous task of anticipating the future development of contemporary trends in history, as indicated by climatic conditions. Without going into the particulars on which his predictions are based, this is the reading Prof. Wheeler gives of our present weather cycle:

In general, the picture is that of cultural outbursts of two kinds, . . . the one classical, aristocratic, abstract, and toward federations, dictatorships, and socialism; the other romantic, proletarian, concrete, and toward decentralization, individualism, and local autonomy. . . . It would appear that [climatically]we are approaching a middle-of-the-road position. This is also true culturally. The aristocracies, class rule, regimentation, socialism, totalitarianism of warm peak times are blending with the proletarianism, individualism, and competitive economics of cold, valley times. Organic rational philosophies are blending with the atomistic and empirical. Times when the culture pattern emphasized *wholes* at the expense of *parts,* and times when it emphasized *parts* at the expense of *wholes,* are converging.

This means that totalitarian and democratic vectors are gradually resulting in a world-wide socialized democracy or democratized socialism—the same thing.

This hopeful vision, recorded in 1939, has little support from the events which began to occur in Europe a year later. However, Prof. Wheeler himself offered a *caveat* by saying that the *"long-time trend is one of acceleration, both in climate and culture,"* and that "the pulsations can soon become too short to be meaningful." Rather than in the accuracy of specific predictions, the interest of his research lies for the theosophist in its general approach to the problem of historical cycles, and the clear recognition of the law of periodicity in the tide of cultural evolution. Researches like those of Mr. Ravits and Prof. Wheeler help to make men think in terms of cycles and thus prepare their minds for consideration of the occult teachings. Only Theosophy can point to the real significance of the facts that modern students are now weaving into a design of material unity.

CHANGING VIEWS ON PARACELSUS

The year 1941 marks the 400th anniversary of the death of Paracelsus, called by H. P. B. "the greatest Occultist of the middle ages." For centuries he was regarded by the orthodox medical profession, whose errors he openly exposed, as a charlatan. In recent years, however, many Paracelsian ideas have been shown to have a true foundation, so that medical opinion has changed to one of respect and admiration for his daring innovations and reforms. While his occult explanations still await recognition, there is at least an appreciation that Paracelsus wrote in terms of the prevailing conceptions of his time, and uncritical condemnation of him is waning.

Early this year the New York Academy of Medicine invited Dr. Henry E. Sigerist, professor of the History of Medicine at Johns Hopkins, to lecture on Paracelsus "as a person and as a medical revolutionist." The New York *Times* of Feb. 9 summarized Dr. Sigerist's views:

> A deeply pious man, Paracelsus could not separate his religion from his medicine. Though he realized that the object of science was to interpret nature in her multifarious aspects, he firmly believed in the "light of nature," which was ignited by the Holy Ghost to endow man with sight. Back of his mysticism there was a real philosophy of biology; for life to Paracelus was an orderly process, governed by law. He even has the very modern idea that chemical change is life, though his chemistry was only alchemy. . . .

In fact the whole purpose of alchemy, as Paracelsus saw it, was to serve life. For every disease there was some remedy in nature, he thought. Alchemy was the science of change which dealt with the linkages of the elements in nature. This means that Paracelsus was not concerned so much with the transmutation of base metals into gold, as were alchemists, or with the discovery of the elixir of life, as he was with the development of an all-embracing system of science and metaphysics which was to interpret what we actually experience.

Paracelsus could talk mysteriously of quinta essentia, arcana, mysterium, archeus, vulcanus, elixir, specificum, astrum, predestination, qualities, principles, tinctures, chaos (gas to us), red lily (gold), panaceas, homunculus. All this sounds like the claptrap of a quack to us. Actually it bears testimony to the desperate attempt of a brilliant mind to express itself in familiar language.

As a matter of fact medicine is still full of this very terminology and finds it quite respectable. It has not yet stripped itself of the mysticism that hampered (!) Paracelsus. It still talks vaguely in his language of the "constitution" of a patient, of a "predisposition" to this disease or that, and imagines that by calling any affection of the skin "dermatitis" it is explaining something.

A Pioneer Democrat

The *Times'* science editor, Waldemar Kaempffert, comments:

To Dr. Sigerist Paracelsus is a Faustian figure struggling with the powers of darkness. This seems to us Teutonic metaphysics. Democracy was beginning to stir in the Renaissance and during the reformation, and with that stirring there began that rise of science which is the glory of our day. Free thought and free speech are the essence of both science and democracy.

A man who preferred to consort with miners and barbers and who believed in the "Star of Poverty" and lived the communistic life of the poor was clearly a democrat. But to make a scientist of him he must come under influences—other democratic influences that were felt by Galileo, by Giordano Bruno, by Luther. The mouthings and insults of Paracelsus were the voice of democracy, which is never polite. In him the scientist and the democrat were united.

The Orthodox Position

Although these expressions ignore the occult mission of Paracelsus, the impartiality of Dr. Sigerist's inquiry can be wholeheartedly approved. The next step in modern medical progress will be to recognize the necessity of "a real philosophy of biology," and the attempt to follow the example of Paracelsus by formulating "an all-embracing system of science and metaphysics" to interpret "what we

actually experience." As yet, the anti-metaphysical view of orthodox science is still strongly entrenched, so that this objective will not be easily realized. Dr. Lewi Tonks, research physicist in the employ of the General Electric Company, has recently stated the case for "reaction" in scientific thought, as against the Paracelsian spirit. Writing on "The Physicist and Evolving Civilization" in the *Scientific Monthly* for May, he says:

> In any discussion of the relation of science to human advancement it is necessary to recognize the difference between the scientific approach, which is rooted in actual facts and relationships, and counterfeit science, which reaches conclusions by arguing from intellectual premises. What makes it counterfeit is that the premises, while possibly related to facts, exist on a supposedly higher plane of reality which puts them beyond empirical test. Yet the conclusions from these premises are supposed to have validity in the world of physical reality.

A PLATONIST ANSWERS

Calling the belief in this "higher plane of reality" an "incubus" from which physical science has emancipated itself, Dr. Tonks turns to the social sciences, endeavoring to show the great profit to society that would result from their similar liberation. Fortunately, the devotees of empiricism are not without their critics, and the other side of the case is well stated by Scott Buchanan, a modern Platonist, in his recent book, *The Doctrine of Signatures*. He concludes one chapter with the following generalized criticism of present-day medical science:

> All current science appears to the historian of philosophy and medicine as, on the one hand, a marvellously elaborate accumulation of empirical findings in which the virtue of theoretical simplicity has become a vice, and a most serious obstacle to even the immediate advance of empirical investigation. Modern empirical science is a frustrated science, and its present dogmatic aversion to metaphysics is but a sign of an internal blindness that threatens the value of basic routine research and practice. . . .
>
> It is a simple fact, but almost universally ignored in modern thought, that when one loses sight of the end of one's thought and action, the thought and action waver between fanaticism and futility. The good in itself which confers good on all the means that lead to it, if it is destroyed or ignored, destroys or obscures the goods of the means. There are analogous principles in all aspects of life and thought. The highest activities are said to depend on lower activities, but it is even more true that the lowest activities become diseased and feeble if the higher activities are stopped or hindered.

Practice Must Have Principles

> These statements mean that if the final causes are not known, the lowest correlations will be meaningless. If the rational sciences are neglected the empirical sciences will become black arts and their practices will be quackish. If the speculative, imaginative, and useful arts are confused, then the physiological functions will be disordered.
>
> If medicine is the science of the soul, it is enlightening to recognize that rational science is itself the most important medicine of the soul, a medicine for medicine (pp. 174-5).

Mr. Buchanan is Dean of St. John's College, at Annapolis, Md., where the educational ideas of Dr. Robert M. Hutchins are being put into effect. It may be that students who graduate from an institution pervaded by these ideas will be among the pioneers that are needed to bring to birth a philosophy of science such as Paracelsus strove to give to the western world.

"Progress" In Lie Detection

Lookout for December, 1939, reported the hope of Prof. A. A. Lewis of Denison University that "lie detectors" would, by being applied to practical social problems, "bring ethical theory out of the clouds." The fact seems to be that they are dragging ethical theory in the mire. Such mechanical devices for testing honesty have already been in use for some years. In *Forbes* for Jan. 15, J. P. McEvoy relates that several Chicago business concerns have obtained "astonishing results" with an instrument called the Keeler Polygraph. He tells of a chain store organization that resolved to try Leonarde Keeler's lie detector after losing $1,400,000 worth of goods in a single year through thefts by employees. In the first test, involving a cross-section of the company's employes, clerks were assured that the results would be kept confidential and no one would be dismissed, but that six months later the test would be repeated and at this time employes would have to "abide by the consequences." Accordingly, the first test revealed that 76 per cent of the employes examined were taking merchandise or money. Six months later the retest showed that less than three per cent were repeaters. So it has been claimed, with an appearance of legitimacy, that the lie detector not only detects but reforms!

Motiveless Morals

What weird degradation of the moral sense makes possible this conclusion—that people restrained from stealing through fear of being caught are thereby "reformed"? What of the future of a cul-

ture that places its confidence in methods which raise to the human level a technique of training hitherto limited to our relations with the animal kingdom? Corresponding to the materialism of this opinion is the statistical finding of Mr. Keeler, inventor of the lie detector, that "sixty-five per cent of those who handle money take money." He bases this on tests of some 25,000 men and women, adding, "The percentage who take merchandise is even larger." Then there is the unlovely fact, presented by Henry Scarborough, Jr., of the Lloyd's of London Chicago office, that in the United States more than $250,000,000 is embezzled annually.

THE THEORY OF THE LIE DETECTOR

A *Reader's Digest* summary of Mr. McEvoy's article includes the following:

> The theory of the lie detector is that the effort to deceive creates tensions which, combined with any conscious effort to control these reactions, can be detected and recorded. Under the stress of deceiving, your rate of breathing is changed, the circulation of your blood is affected, and the palms of your hands perspire more profusely. Three moving fingers of the Keeler Polygraph record these changes.
>
> The questions are read to the suspect before the machine is attached. Thus, if guilty, he is waiting and bracing himself for the crucial questions. His tension will build up to a peak and subside sharply when the danger is passed.
>
> The lie detector fails only on subnormal individuals, mentally disordered persons who believe their own lies, and some hardened criminals. The normal person reacts strongly, even dramatically.

IMMORAL SUASION

Question: How does this check with Theosophical psychology? Plainly, the success of the lie detector depends upon Conscience, the reflected voice of the Higher Self. With subnormal persons and hardened criminals, in whom the link between the real man and his instrument has been broken, the lie detector is useless. It finds no physiological tensions to measure because their cause, the moral perception of the ego, is absent from the lives of these failures of nature. But what may be the result of using the emotion of personal fear to stimulate the action of conscience in "normal" persons? Certainly, the thief so exposed will wish for some means of concealing his agitation. Some will deliberately school their psychological reactions in order to fool the lie detector, and, successful or not, the conscious

character of such a resolve makes it a long step on the path to moral ruin. The occult law involved in these questions is stated in "Morality and Pantheism," an article reprinted from the *Theosophist* (THEOSOPHY, March, 1936, XXIV, 218):

> If a man receives a particular series of sensations and pretends they are other than they really are, the result is that he exercises his will power in opposition to a law of nature on which . . . life depends and thereby becomes suicide on a minor scale.

WHO WILL TEST THE TESTERS?

Deep-lying karmic problems of motive rest in this situation whereby the natural function of the divine voice of conscience is twisted to the selfish purposes of employers. It is just to call their purpose selfish, because no honest inquiry into the moral effect of such a procedure could arrive at the conclusion that it was beneficent to the subjects tested. And how about the honesty of the employers themselves? Who will subject *them* to tests for fairness in treatment of their workers? for integrity in dealing with competitors? for responsibility in their relations with government and law? One of the first principles of democracy is equality before the law, yet the practical application of mechanical lie detectors works toward class distinction and may easily become a subtle psychological cause of class *warfare* in the future.

The general approval of these devices on the part of those concerned with the moral problems of modern society is perhaps the most tragic fact of all. Side by side with ardent professions of faith in the principles of a free society and the rights of man we find a practice that is consistent only with outright animalism, amounting to denial that education can develop moral standards among the great mass of common people. H. P. Blavatsky wrote many years ago, "Objectors to the doctrine of Karma should recall the fact that it is absolutely *out of the question* to attempt a reply to the Pessimists on other data." (*S. D.* II, 304 fn.) We are now beginning to see and feel some of the consequences of the world's failure to adopt that great principle as a guide to moral life.

FAITH THROUGH HISTORY

Dr. Nicholas Murray Butler, president of Columbia University, in a recent address proposed a new kind of research into the world's great religions. Following is an extract taken from *Vital Speeches:*

> There is a very curious lack in our course of college study of which I have spoken during past years. I have never known a course of instruction to be offered to undergraduates on the "Influence of

Faith in Shaping Western Civilization." All our instruction is based on the influence of knowledge—literature, science, the arts, politics.

As a matter of fact, knowledge as opposed to faith had practically no influence in shaping western civilization until four or five hundred years ago. For some three thousand years civilization was shaped by faith in one of its forms—Hindu, Brahmin, Hebrew, Christian or Mohammedan. It was that faith which guided men in their ambitions and in their social and political policies. It is only three or four hundred years since knowledge began to displace faith as a controlling influence, and we are mistaken when we look at past history to put the emphasis upon knowledge from the beginning of recorded time.

WHAT ARE THE "SOCIAL VITAMINS"?

One wonders if the bland optimism permitting Dr. Butler to believe that we now have "knowledge" instead of faith has suffered no weakening in recent months. If not, his is indeed a robust faith! Nevertheless, the study of faiths through history might lead students to realize that ideas and ideals are far more the determinants of human action than economic circumstances. Still another proposal of this sort comes from Arthur E. Morgan, whose life work is the subject of this month's "Figures of the Transition Age." Dr. Morgan goes to the heart of the question, suggesting what would really be a study of the Theosophical Movement through history. He says in *The Long Road:*

Thorough-going study is needed of the causes of success and failure in efforts for the social good, and of the forms and principles of social organization which have helped or hindered such efforts. I think it would be very interesting for an individual or for an educational institution to make a thorough, comprehensive study of the organizations—business, political, religious and fraternal—which men have developed, following through their histories to see what elements of excellence helped to maintain vitality, in what way they kept open the road for excellence, and wherein the normal expectation of institutional life was reduced by mistaken methods or policies of organization.

Research of this sort would help to extricate the elements of constant value in altruistic endeavor from the accidents of time and place surrounding each particular effort. It may be suspected that, on the philosophical side, the ideas of an impersonal and omnipresent deity, impersonal and inherent law, and self-initiated moral progress would prove to have been behind the most constructive efforts, while mutual tolerance, self-sacrifice, and intellectual honesty would emerge as logical applications of these fundamental principles.